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Freedom, Fellowship and Character in Religion.

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Editorial.

THE recent address of the president of the Baptist Union in England contained some sentiments that will have a familiar sound to readers of UNITY. He laid great stress on the importance of character which should mark the line of demarkation between the Church and the world. "They who do not read books on theology, nor chapel trustees, who never look at the Bible, can read the conduct in the office, in the worship, in the market, or in the street; it is a sermon preached every hour in the day. The walls and partition between the denominations would be greatly broken if all realized that character is the end, and truth the means, that all the churches exist for the sake of building up a strong, pure manhood."

THE *Critic* thinks the latest work of Miss Phelps and Mr. Ward, "Come Forth," reviewed in a late number, is irreverent. This is a strange verdict and it is to be feared marks the theologic bias of the *Critic*, which, however, very likely represents other readers in the distinction made between the stories of the Old and New Testaments as suitable material for the novelist. This superior reverence for the writings of Matthew and Paul above those of the Pentateuch is one of the remaining superstitions of the age; but if there is any merit in the method of scientific research which is now so readily applied to the former, the benefit of which, both intellectual and religious, are so obvious, the gain must prove as great when we have the courage to apply the same method to the New. We do not always agree

with Miss Phelps or admire her style, but we should as soon think of applying the term "irreverent" to Eugénie de Guérin. There is hardly a line of her writings that does not pulsate and quiver with religious feeling. She has both the sensibility and the unflinching courage of the devotee, and adds to these that ardent, intense personal love of Jesus, Saviour of men, which the mediæval age abounded in. On the other hand she has a keen Yankee intellect which detects sham and imposture at a glance. She has treated her subject in "Come Forth" with the utmost reverence, but it is not of that mawkish and conventional type certain minds are sufficiently content with.

A SPEAKER at the recent session of the British Association for the Advancement of Science took up the question, "How long will our present food supply last if population continues to increase in the present ratio," and gives us 182 years, at the end of which time there will be no more room for another inhabitant. Population is increasing at the rate of eight per cent every ten years. Assuming the present population of the globe to be 1,468,000,000 at the end of 182 years there will be 5,994,000,000, which will be the maximum our earth can feed. If such figures as these, and the reflections they call up, will lead to a serious consideration of the population question, some good may come of Mr. Ravenstein's paper. Meanwhile, it may be noted, as a sign of the interest the question is arousing, that a cheap re-issue of Malthus' famous essay on the "Law of Population" has recently appeared.

THE choice between an absolute creed and complete skepticism, seems inevitable to many minds struggling out of the old faith into the new; a belief that shall be at once rational and reverent is hard to attain. One such writes: "I can not be an infidel. . . . I do not wish to be an agnostic. . . . What shall I do with Jesus and his miracles, death and resurrection?" This is a cry from the depths of a burdened heart, repeated in many others. We would counsel it first of all to learn to be as patient with itself as it would with another. There is no quick-working panacea for the ills that accompany spiritual conflict; rather the pain and strain must for a long time serve as the principal signs of growth. But we should like to make our friend see that her deep, instinctive revolt against a state of permanent unbelief, her strong wish not "to be an infidel" is itself a sufficient sign of the vitality of the religious nature within. Daniel Deronda, in George Eliot's story, shows Gwendolyn how her fear of doing a wicked thing may be made her best safeguard against it, and in the whole realm of moral and spiritual conflict, our fears are our safeguards. We should fear nothing so much, however, as not to obey the inward call for light, be afraid of nothing but the temptation to mental sloth and cowardice. If we do this the minor problems of faith will soon settle themselves. The need of miracle passes out of that conception of a universe governed by wise, unchanging laws. Religious faith is seen to be but human trust deepened and extended, and worship becomes a

continuous, not a special and formal act. Nothing is lost, everything is gained, when superstition is changed to rational conviction, resting on and trusting nature's laws.

THE news of the death of the quiet mother and companion in the home of Robert Collyer, will awaken tender sympathies wherever the kindling word and large humanity of this poet preacher has gone, and wherever good English and high sentiment are known the name of Robert Collyer is known also. To the old friends in Chicago and the UNITY readers in the west, this word will awaken peculiar and affectionate memories. Here she was known, not alone as the wife of Robert Collyer, but as a strong, beautiful, wise woman, who kept loving pace with her husband all the way from the Yorkshire smithy up to the center of a fashionable metropolitan parish, without losing either modesty or composure. We have not been able to learn the particulars; we only know that she had suffered much and had well won the peace that "passeth all understanding." We join with thousands of others in sympathy for the great-hearted preacher and the devoted children and grandchildren that miss her.

It was a beautiful hint of the coming times, a prophesy of the rising religion, exemplified at All Souls church last week, when the members of the National Council of the Seventh Day Baptist churches found happy fellowship and convenient quarters for a whole week of deliberations in the church home of a society so remote in doctrine and practice from their own. The attendance was large, from a hundred churches. The action of the council was harmonious and resulted in many things that will further the cause it represents. The law of selection is severely applied in the case of these Seventh Day brethren. Only the stalwart, the thoroughly persuaded, the sincere will persist in a practice so inconvenient and socially ungracious as the observance of Saturday as a rest day instead of Sunday. The result is that they represent a body of high average intelligence, able logicians and men enamored of education. The pastor and a few of the ladies of All Souls church tendered the delegates a reception at the parsonage at the close of their deliberations, in which coffee and good will mingled. The president of the council, Mr. Babcock, of Plainfield, N. J., in kindly words offered interesting tokens to be left behind of their appreciation of the free hospitality, and the pastor responded. Dr. Lewis, editor of the *Outlook*, who preached acceptably in All Souls pulpit the Sunday before, closed with words that were both an inspiration and a benediction. All Souls church was happy in the opportunity of passing on the kindly favor of the Oakland Methodist church to the Western Conference last spring. The only recompense it asked of the Seventh Day brethren, was that they go home and pass the same favor along the first chance offered them. To this they all stand pledged.

"How far that little candle throws its beams,
So shines a good deed in a naughty world."

THE mass-meeting of last week brought some honored friends into our midst whom it was a pleasure to meet again. Among these was the editor of the *Register*, whose broad sympathies and clear understanding endear him equally to Unitarians of all shades of opinion, and whose labors on the *Register*, more than those of any other one man, perhaps, have brought our valued denominational journal to its present high standard of excellence. Mr. Barrows returned to the east Friday, stopping at Elmira, New York, over Sunday. Rev. M. J. Savage, another name of household gratitude and affection in the liberal ranks, remained longer, filling the pulpit of Unity Church Sunday morning and that of the Messiah in the evening. Mr. Savage holds a distinct and important place among liberal workers. He is emphatically "the preacher" of the rising faith of rationalism. Others are doing as good work and filling as honorable positions, but Mr. Savage through his frank, courageous method of handling the living questions of the day especially in his pulpit labors for the popular elucidation of the philosophy of evolution, stands pre-eminent in his place. His sermons are scattered broadcast and carry everywhere the gospel of a sound and reasonable religion. His work meets a peculiar need of the times, and we know of no one who could do it better.

The Unity Church Mass Meeting.

We leave to our associate, Mr. Maxson, the task of reporting the meeting at Unity church, in which our readers feel an anxious interest. That there was good speaking and good fellowship goes without saying, whenever such people, representing Unitarian churches, come together. That there was much intense discussion on vital problems that did not reach the public ear is also true. Such discussions will doubtless make for intelligence and after a while burrow through to abiding principles, helping to sift the transient from the permanent. We print in full an official report of the proceedings at the meeting on Wednesday afternoon, where an attempt was made to perfect a new organization for missionary purposes. The final vote showed that only representatives of the Wisconsin, Michigan and Missouri Valley Conferences were in favor of proceeding on the present plan of exclusion, and it is doubtful whether all the working forces in these state conferences will second their representatives in an attempt to perfect an organization that is not inclusive. The member of the committee representing Illinois, comes from a conference that distinctly expressed itself at its last meeting in favor of a recognition of the Sunday School Society and the Woman's Western Conference. That there is a strong desire on the part of those workers in the west who are not in sympathy with the Western Unitarian Conference, to perfect some such a board as this, is manifest. That such a board can not include the actual missionary organizations, without a recognition of the Western Conference and its associate organizations, is equally apparent. That the first named have not only a right but a duty to carry out their own plan of

action, if their conscience so prompts them, we gladly recognize. Without violation to our own position we can say sincerely that we trust this once more postponed fruition, may be realized and no hindrances set in its way, save those incident to a clear understanding of the situation, and of the wishes of the churches. Ultimately it is not the officers of the conferences, but the churches that constitute the conferences whose principles and fellowship are to be expressed in this matter. Michigan, Wisconsin and the Missouri Valley conferences have assumed the responsibility of this exclusion. Upon them, primarily, will rest the burden of making vital and practical this scheme.

"Billy" Whalen is Dead."

The above was the startling headline to a sensational column in the morning papers of Chicago on Monday morning, October 27. In the small hours of the Sunday morning preceding, an ex-alderman of the city, a man potent in public affairs, of wealth and political power and influence, sat feasting with a couple of boon companions in a well-known saloon. Even the dissipated of Chicago were mostly asleep at that time, but one party in an adjoining stall still persisting in a belated game. The alderman was in a maudlin state of intoxication, and celebrating his retirement from the saloon business; he had money enough, transferred his business the night before and was now going to "enjoy himself," as he said, take life easy, beginning it with this little supper with his friends. In the midst of the feast a professional gambler, a notorious "tough" entered, and after a brief altercation fired the shot that caused a few hours later the death of Chicago's ex-alderman. Every one concerned seems to have been so far besotted in that drowsy hour that no very clear account of the affair has yet been attained. The deliberations of the court may reach the facts.

Of the destiny of William Whalen, the man, we have no desire to speak. The encomiums of the newspaper, the sobs of his companion and murderer as he lay in the jail, crying, "Poor Billy! Poor Billy! It's awful!" and the terrible anguish of his poor, distracted wife are sufficient evidence to us that of him it may be said:

"I saw thro'
The troubled surface of his crime and yours
A depth of purity immovable."

In his case, as in the case of all the bespattered and entangled sons of earth, we hold to the faith that "What God blessed once can't prove accursed."

But in Billy Whalen, the ex-alderman, may we not find a humiliation, a warning, an ominous menace to whatever is best in the city of Chicago and to Republicanism everywhere? Before this paper reaches its readers, once more the voters of America will have discharged what they complacently regard as the highest prerogative of an American citizen. The potency of the beer barrel, the value of the saloon center and the power of the saloon keeper in both the dominant parties is so palpable, and ever-present that any attempt to state the fact will prove inadequate, and but blur the reality. Billy Whalen was a typical ward politician, generous, jovial, boisterous, most at home where the sobrieties and the graces of life were least at home, in the saloon. Leading church members, men of virtue and probity, who happened to belong to Billy's party, and there are thousands of such, voted for Billy, winked at his debaucheries, rejoiced in his "sagacity" and were happy in his triumphs. Thousands more in the other party were more disturbed over the fact that he worked

on the wrong side than than such a man, with such tools, worked at all as a leader of men and a legislator in a great city like Chicago and in these critical times.

And still there are those who resent the introduction of temperance matters into politics; who say the liquor question is one of morals and not of legislation. Is not the saloon already in politics? Are there not millions of whisky dollars in active play at this very time, making for political conquest, helping political aspirants? The saloon is a better stepping stone into a aldermanic honors than law or teaching or preaching. No manufacturer or tradesman working the lines of legitimate business and progressive civilization begins to have the political vantage-ground which the saloon keeper, flanked by his gaming stall, has in our cities to-day. And the most alarming fact of all is that the community does not seem to be much exercised concerning all this. The newspapers had but little to say in the way of warning or rebuke. The shock that came with the news that Billy Whalen, the good-natured man, had been shot, overlaid that other moral shock which ought to have caused the cheeks of every citizen of Chicago to blanch with shame, to sting the conscience of every voter into heroic action, that a leader in politics, a man who had been trusted with the sacred trusts of a legislator, who had been made guardian of the public weal and wealth, was found in such a compromised condition, and died the death of a rowdy.

From Across the Sea.

During the fall it is the custom with us to have a number of congresses or meetings, social, scientific and religious. The British Association for the Advancement of Science is usually first in the field, and is generally held in some large provincial center, this year at Leeds. Contemporaneously what has been called the "Parliament of Labor" met at Liverpool. The Trades Union Congress of this year was notable in many ways. It was the largest in point of numbers ever held. By an apparently substantial majority a resolution was passed in favor of establishing by legislative enactment a normal eight hours day of labor in all trades; a most important resolution, because, while among the working men themselves there is very little difference of opinion as to the desirability of having an eight hours day, there is considerable diversity as to whether this should be secured by parliamentary interference, or by the action of the trade unions. It remains to be seen what will be the effect on the Trades Union Congress. Some of the unions have already withdrawn from it in consequence, and it is generally admitted that if the voting had taken place according to the numerical proportions of the relative unions the majority would have been the other way.

UNITY readers will be more interested to hear of the religious congresses. The chief of these have been the Church Congress and the meetings of the Congregational and Baptist Unions. The first was held at Hull, and the other two at Swansea and Cardiff respectively. It is a noticeable fact in connection with these gatherings that social questions have been to the front far more than any specially religious or theological ones. The Bishop of Durham, in his presidential address, maintained that the social question, in its complete range, was the religious question. Social questions, he said, touch the unseen in their essence; they can be solved only by love, active, pervading, individual, of which Christianity commanded the source. Of course, other topics were discussed. It would be difficult to

bring a number of parsons together, and to preserve a total silence on those questions of peculiar and personal interest to them, but it is a remarkable sign of the times that so much prominence should be given to these questions which come home to every one of us. Archdeacon Farrar has a craze for brotherhood, where the brethren are to be bound together by somewhat elastic vows. On this he read a paper, but his proposals have received scant sympathy, many regarding them as simply the thin end of the wedge of monasticism and all its attendant evils. At one of the meetings of Congregational Union a report was read from a special committee appointed to consider the duty of the churches in presence of the indifference to religion prevailing widely in all classes of English society. The following shows recognition of a marked characteristic of the age:—

"Christian and non-Christian observers are agreed in recognizing the strong ethical tendency of this age, as not only characteristic of it, but as something unique in history. A moral sensitiveness pervades the community; wrong was never so intolerable, righteousness never so imperiously demanded. Say that this is for the most part a sentiment, not an active principle; still, so far as it goes, a devout mind may recognize in it one of the free preliminary workings of the Holy Spirit, a Divine preparation for the truth that is to rule the heart and life. As such, the church can not neglect it without loss of power." * * *

One passage has provoked some protest as inadequately representing the labors of the older Evangelicals. But it unquestionably is true.

"It is the common complaint that the religion of the churches 'does not touch life'—that is, does not lay hold of this present, earnest, palpitating life of God-appointed relations throughout its manifold activities and issues. Some other life it may touch more fully, but this only at a few points."

The socialistic movement naturally comes in for criticism. This is friendly and appreciative. It points out the greatly changed position of the majority of our population, the wage earning classes of the country. It is a "vast, total, many-sided movement upwards; long prepared for by providential events, big with far-reaching issues, and involving the very structure and constitution of society." The immediate outcome of the report the formation of a committee in connection with the union, to be called a "Social Questions Committee," the principal function of which is to give information, advice and other assistance in furtherance of upward social movements.

Of our own Unitarian churches there is not much to record. Dr. Martineau's "Seat of Authority in Religion," is now attracting the attention of the big reviews, and as might be expected, the critics are by no means satisfied with the doctor's conclusions. Professor Sanday has pronounced the book a dangerous one, which will probably induce more persons to read it than would have been the case had no such warning been given. The last word has not, however, yet been spoken on the subjects treated of by Dr. Martineau, although there is a tendency nowadays, even in our own connection, to regard many of them as closed questions, to ignore the work of Biblical critics.

The deaths of Cardinal Newman and Canon Liddon have had some remarkable results. The fierce controversies which raged around the name and career of the former seem to have burned themselves out, and Englishmen of all creeds have joined in lamenting the loss of a man of whom they were proud. In the chorus of praise and lament there was scarcely a jarring note, and yet John Henry Newman was the ablest convert Romanism has attracted from the Protestant ranks for many a day. In Canon Liddon the English Church lost an eloquent, perhaps her most eloquent, preacher, but his views were narrow. He was a high churchman with no

sympathy for dissent of any kind, regarding with alarm the newer views on inspiration as set forth in such books as *Lux Mundi*. Yet of him, too, there was a desire to apply the *nil nisi bonum* rule, which we are told should be applied *de mortuis*. B.

Men and Things.

FERDINAND DE LESSEPS, who was a few years ago regarded as one of the greatest men in France, is said to be a broken old man, socially, financially and physically. De Lesseps will be eighty-five years old November 19th, should he survive till then.

WISCONSIN and Minnesota are said to be taking the lead in the formation of school libraries, during the past year the two States having established over 1,200. The books for each of these libraries are selected from a list prepared by the State Superintendent.

LILIAN WHITING, in her weekly letter to the *Inter Ocean*, is authority for the statement that theosophy is making rapid headway in Boston. The society for the pursuit of this occult science has rooms on Boylston street and holds regular meetings every Thursday evening.

ANY voice from Pennsylvania lifted against political impurity bears a sound of peculiar significance now. Joseph May of the First Unitarian Church, Philadelphia, recently delivered an earnest and able discourse on "Present Political Corruptions and the Duty of Honorable Men in Regard to Them," which has been printed in pamphlet form at the request of a committee of citizens.

THE delivery of the Dudleian sermon at Harvard University by a Roman Catholic, Bishop Keane, Dean of the University at Washington, was an event of unusual interest. The Bishop appeared in full ecclesiastical vestments, and preached on "The Evidences of Christianity." The Dudleian sermon is an institution of Harvard dating from 1750. This is the first time a Roman Catholic has filled the position.

THE recent decision of the Supreme Court of Michigan, sustaining the equal rights of colored people in public places would seem to be a work of supererogation in that free and enlightened state. The case was of a colored man who was compelled by the proprietor of a restaurant to remove his seat from one table to another. The proprietor admitted discrimination on account of color, and was compelled by the decision of the Supreme Court to pay the prescribed damages for violation of the law.

MR. B. F. UNDERWOOD is one of the most deservedly popular lecturers in the west, whose service in the popularization of the philosophy of evolution is especially marked and commendable. The present season's prospectus of Mr. Underwood's lectures shows a list of thirty-six topics, all bearing on the great thought problems and the pressing practical and social questions of the hour. Those wishing to secure one or more of these lectures should address Mr. Underwood at 821 W. Adams St., Chicago.

AN exchange describes how many things are managed in China on the vicarious principle. In aristocratic schools the richer pupils subscribe and keep a whipping-boy, who in return for his board, lodging and education, accepts on his own person the punishment intended for his patrons. When an engineer so builds a bridge that it falls down soon after, he apologizes to the Emperor, and begs his Majesty to punish him by fining his diseased grandmother and taking away all honorary titles from some ancestor who has been obsolete for several centuries.

THE laying of the corner-stone of "The Temple," the new building of mammoth size and cost now being built by the W. C. T. U. on the corner of LaSalle and Monroe streets, was an important and interesting event. The work of raising the necessary fund has been principally done by Mrs. Matilda B. Carse, who has brought to it unremitting energy and faith. Mrs. Carse and Miss Willard spread the mortar for the stone, prominent citizens offered words of congratulation, the school-children sang, and the work of building will now go steadily forward.

THE Russian Government has appointed a commission of thirty men to prepare a plan for the thorough reform of the gymnasium course of study. On the basis of its report the Government has ordered many important changes in the curriculum. Ten hours a week are dropped in all the eight classes combined, from the classical languages, each class thus losing a little more than one hour each week in Latin or Greek; two hours are dropped from geography and one from mathematics. In the place of these thirteen hours are substituted, three hours in religion, three in Russian composition, one in physical science, and five in penmanship and drawing. Written exercises in Latin and Greek will no longer be included in the final examinations, and the chief stress in the classics will be laid, not on the illustration of grammatical principles, but upon their appreciation as literature.

Contributed and Selected.

Chorus of Atoms to the Soul.

Thou art our shipmate, sweet, thou art our sea,
Thou art the swelling sail, the anchor fast,
Thou art the jubilant air, the sunshine free,
Thou art the sea-kissed shore, the fevered blast!

Thou art the fluent images that shine
In many streams that hunger for the sun,—
Love's love hath held thee dear as voice and sign
Of countless vistas but for thee unwon!

Thou art the speechless, yet through thee is speech
Bestowed on tongues that had but lisped of Truth:
Through thee transfused thy lovers subtly reach
Back to the past, and guide to future youth!

Thou art the teacher, we are children thine,
Thou takest us by willing hands to see;
Thou makest worlds, and Love, and Light divine,
One in thy pity, lucid all in thee!

Thou art our shipmate, sweet, thou art our sea,—
Thou art the stars, the nights, the days, the years:
Thou breathest Life unfailing, so that we
May sing together of immortal spheres!
HORACE L. TRAUBEL.

The Hebrew Conception of Home.

"I will walk in the piety of my heart in the midst of my home."—*Psalm 101:2*.

These are grand and eloquent words. They do not seem impulsive or immature. They are not the expression of a vain hope. They express the resolve of a soul that has already, for some time, been unconsciously living up to them. I like that sort of resolution. The man who resolves to turn right about face and be another man from that time on, we sympathize with, we encourage, we hope to see succeed. But we take him on trial; we wish to give him a fair chance, but it is only a chance. This resolution seems different. It comes from deep and wide experience. It is the resolution of a husband who has always been faithful, the ideal of a son who has always been a model child. Always there is something higher in life to be attained. Some other spirit victories to be won, some unobserved sins and errors of life and practice to be shuffled off. These words mean so much, because they voice the longing of the perfect man to be more perfect. All through the history of the Jewish nation their home life has presented a most beautiful picture. Where do we find such prose lyrics in any language as the stories of Jacob and Rachel, Ruth and Boaz? What poem anywhere surpasses the ideal of a perfect wife set forth in the last of proverbs? They are the words of a mother to King Lemuel, and that they may be the more easily remembered by the maidens, are arranged as an acrostic, each verse beginning with a succeeding letter of the alphabet. Suppose the words cited, "I will walk in the piety of my heart in the midst of my house," had come from the lips of an untutored Hottentot. They would have meant nothing. Only in proportion as a people live up to their proverbs and wise sayings, do they have weight. Rome could not have uttered these words in the days of her decay, for her home life was notoriously corrupt; but coming from the Hebrews they have especial weight. They not only set forth a lofty aim in life, but history declares that the Jews attained, to a marked degree, the desires of their hearts in this regard. Judaism has taught the world much and her lesson has not yet been fully learned. Somehow, in every other nation there has been a period of luxurious living in which the home life has been forgotten or outraged. In the countries of the old world we find painful evidence of this. In our own large cities we see much to deplore. It sometimes looks as though the small end of the

wedge of political disaster were being entered here in the social life of the home. What a lesson then Judaism brings to us when we reflect that through all her persecutions, wars and captivities, through all her idolatries and apostasies this one place, the altar of home, has been kept intact and unsullied. There were few intermarriages with other nations and few divorces. The child was in immediate contact with both father and mother throughout childhood and far into the period of youth. The religious and political traditions of the nation were early instilled into the mind and heart of the child. Joshua long ago had placed the ideal at high-water mark when he said, "I and my house will serve the Lord." According to John Fiske the marvelous advances in intellect and morals made by the human race are due to this divinely appointed period of infancy, wherein the child is still for many years an integral part of the mother's life and thought and habits. In a spiritual sense the umbilical cord binding the child to the parent is not severed until the child goes forth to build another home of his or her own. There is no such close association between the brute and its parent. The lamb and colt and calf frisk a short time by the side of the mother, never know the father at all, and soon are left wholly to their own devices. They get no training from their equals and their superiors. The child is the most dependent of all animals. He must make the mother understand his wants or perish. The mother must learn the meaning of a cry and a tease, or her maternal instinct will be keenly wounded by the loss of her child. Thus communion, a perfect understanding of each other, is forced upon mother and child by the power of circumstances. The Hebrew grasped the sublime importance of this "period of infancy." He saw that all possibility of advancement lay in a solution of the problem, what shall we do with the period of infancy; how shall we behave towards our children while they are children? The answer the Hebrews gave has moved the world.

For the imagination of the child there were the stories of the creation, the fall, the deluge, of Moses and Samson and Goliath. There were the beautiful rhythms and lofty sentiments of the Psalms, the condensed eloquence of the prophets to rouse their religious fervor and their patriotic ambitions. There were the annals of the priest and the scribe for the calmer moments of mature reflection the gorgeous services of the temple to kindle religious and æsthetic feeling, the laws of Moses to sharpen conscience and guide in the way of honesty. There was the intensely fatalistic, marvelously helpful feeling, indelibly stamped upon the Hebrew heart, that they were Jehovah's special pride, called out of "Ur of the Chaldees," and out of Egypt for a special purpose. For the days of Ezra, 444 B. C., this was a very wide and thorough education. To be sure it was bitterly exclusive, an education that completely ignored the Persian with his Zoroaster and Ahri-man, the Greek with his Homer and Zeus, and the Egyptian with his Isis and Osiris, but if this was a sign of weakness, it was also a means of strength. It gave the Hebrew the opportunity to develop an ideal that has given to the whole western world its religion. A. B. CURTIS.

Few who read Schopenhauer's works will become adherents of his philosophy. Its fatalistic and pessimistic character is repugnant to western thought. There is much in it which bears a close resemblance to Buddhistic mysticism and asceticism and to Hindoo philosophy generally, although Schopenhauer claims that its

essential spirit is the essence of Christianity. Few will agree with him on that point. It must not be assumed, however, that Schopenhauer's works have no value. The existence of evil is not to be denied or ignored, and a philosophy or a religion which takes no account of it is morally weak and superficial. An easy-going optimism, which is often nothing more than lazy indifference, was intolerable to Schopenhauer. Hyper-sensitive to pain and truthful to the core, he scorned any disposition to ignore facts for the sake of a temporary illusion that would finally result in an increase of misery. He saw that humanity was inclined to live as children, unmindful of anything but the pleasure of the passing hour. It especially pained him that there was the greatest carelessness in the most serious matters of life—in matters that affect the well-being of untold generations. With the earnestness of one inspired he makes a plea in behalf of rationality in all that pertains to the foundations of life, and so far as this goes scientists and all right-minded people generally will agree with him.—*Caroline K. Sherman, in Chicago Herald.*

GEORGE WILLIS COOKE is preparing a Browning Guide-book and solicits answers from Browning students to the following questions on the poems in the collection called "Asolando." Mr. Cooke's address is Dedham, Mass.

Rosny. Is this the castle of that name in Brittany? Where did Browning find the incident of which he makes use in this poem, and how is the story told in its original form?

The Cardinal and the Dog. What was the origin of this incident, and who was the cardinal?

The Pope and the Net. Who was the Pope, and where did Browning find the story? I should like to have the story in its original form.

Ponte dell' Angelo, Venice. Where is this bridge, where did Browning find the story, what is its original form, and who was Father Boverio?

Rephan. Who was "Jane Taylor, of Norwich," and where can there be found some account of her?

THE march of Humanity is like a procession by torch-light in which each sees his way by the light given by others and holds up a torch of his own.—*Hamilton.*

It is nature to communicate one's self, it is culture to receive what is communicated.—*Goethe.*

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Conferences.

The Iowa Conference.

The Iowa Association of Unitarian and other independent churches held its annual conference at Iowa City October 14, 15 and 16. Although the attendance was not large the meeting was enthusiastic and encouraging, and a very good programme was presented. The morning hours were given to devotional meetings and business sessions, the time devoted to reports sometimes taking the form of experience meetings, which were especially interesting, as there were present several who have but lately left the orthodox churches for the broader outlook and larger field of usefulness offered in the liberal faith. Some excellent addresses were given in the afternoons among which was one on "Forgiveness," by Rev. Newton M. Mann, of Omaha; "The Next Step in Civilization," by Rev. T. B. Forbush, and "The Human Ministry," by Rev. T. P. Byrnes, of Humboldt. The paper "Steps by which I became a Unitarian," by Rev. F. H. York of Moline, Ill., was of particular interest, in that it showed a logical and natural growth, based upon reason and study, and called forth other expressions of experiences from those present. The evening sermons were all listened to by appreciative audiences. The addresses of welcome by Prof. M. B. Anderson of the State University of Iowa was a very pleasant feature of the first meeting. The conference sermon, delivered by Rev. Ida C. Hultin, was an impressive discourse on "Personality." The conference this year had the pleasure of welcoming Rev. Robert C. Morse and wife, who have lately come out of the Congregational church to join the ranks of Iowa Unitarians, and Rev. T. P. Byrnes and wife from Illinois. Among the delegates and friends were Rev. J. H. Palmer, Cedar Rapids; Rev. Ida C. Hultin and Rev. S. S. Hunting, Des Moines; Miss V. M. Shaffer, Davenport; Rev. Mary A. Safford, Sioux City; Mr. H. C. Young and Mrs. Eliza Young, Marshalltown; Rev. T. P. Byrnes, Mrs. J. N. Prouty, Miss Edith Prouty, Humboldt; Rev. H. Lewellen, Bloomfield; Rev. Jenkin L. Jones, Rev. John R. Effinger, Rev. T. B. Forbush, Chicago; Rev. F. H. York, Moline, Ill.; Rev. N. M. Mann, Omaha, Neb. The loss of Rev. Marion Murdock from the Iowa Conference by reason of her removal to Kalamazoo, Mich., was recognized by the following resolution, carried by a rising and unanimous vote:

Resolved, that it is with keen regret that this association loses from its corps of workers the Rev. Marion Murdock, who, after five years of devoted and most successful labor has been called to a larger field of usefulness in another state. Knowing that what is Iowa's loss is Michigan's gain we send her cordial greeting and heartfelt assurance of that fellowship which can not be broken by lines of time and space.

Following are the other resolutions:

1. WHEREAS in accordance with the agreement made between the A. U. A. and the directors of the Iowa Conference at Sioux City in May, 1889, there has been raised by this association the sum of \$375 for missionary work in the state for the year ending April 1, 1890, but owing to our failure to notify the board of the A. U. A. of the fulfillment of our part of the contract its appropriation has not been received, therefore

Resolved, That this association respectfully requests the A. U. A. to make good its pledge and forward the promised \$375 to our treasurer that we may close the account for the above year.

2. The committee recommends that delegates be appointed to the next annual meeting of the A. U. A. and the W. U. C., and that the president and secretary of this conference, or such substitutes as they may appoint, be requested to represent this conference at the meeting called to organize an advisory board of the several conferences of the west, in Chicago, Oct. 29, providing that the three general missionary societies of the west, consisting of the W. U.

C., the W. W. U. C., and the W. U. S. S. are also invited into this conference.

3. The committee recommends the holding of a conference in Des Moines in April, 1891.

4. The committee recommends that at this meeting a committee be appointed to offer a plan of reorganization of this association which shall include such societies in Nebraska and South Dakota as may choose to join it, said committee to report at the Des Moines conference in April.

Committee appointed Hon. B. F. Gue, Rev. Arthur M. Judy, Rev. Elinor Gordon.

5. *Resolved* that this association cordially welcomes to its band of workers Rev. and Mrs. R. C. Morse of Iowa City and Rev. and Mrs. T. P. Byrnes of Humboldt. We extend to them the greetings of toil and the fellowship of busy workers. May the need of the work they have undertaken be their inspiration.

Rev. T. P. Byrnes of Humboldt remained in Iowa City till Monday, and delivered on Sunday two stirring sermons. He was greeted both morning and evening with large and enthusiastic audiences, made up mostly of students of the University.

EDITH PROUTY.

The Illinois Conference.

On Tuesday, October 21, the good people of the Unitarian Church at Alton opened their homes and their hearts to the delegates of the State Conference, and for the two ensuing days vied with each other in a cordiality and hospitality which must make the Conference a memorable one to all who were fortunate enough to be there.

The Conference opened on Tuesday evening with a sermon by Rev. T. B. Forbush, on the "Definition of Theism," in which he dwelt on the essential nature of the doctrine of God in religion.

On Wednesday morning, at nine o'clock, the session began with a devotional meeting, led by Rev. S. B. Loomis, of Monmouth, during which tender and touching memorial tributes were paid to the memory of the late Rev. Judson Fisher. Then came an address of welcome on behalf of the Alton Church, by Mr. Yager, of Alton which was appropriately responded to by the President of the Conference, Professor George P. Brown, of Bloomington. The regular business of the day followed. The Secretary, Rev. Mr. Covell, owing to his absence in California during the greater part of the year, had but little work to report except for the last months of the year.

The report of the treasurer, Mrs. Dow, was read by Rev. Mr. Effinger, Mrs. Dow being unable to be present. Rev. H. D. Stevens, of Alton, then read a letter received by him from a Post-Office Mission worker in Brooklyn, relating to the opportunity of establishing a church at Metropolis, in the southern part of this state. Several other communications bearing upon missionary work were presented. Rev. J. L. Jones, Rev. H. D. Stevens, Rev. H. A. Westall, Mr. Cutler and Miss Emma Powers, were appointed a committee on business.

The business of the session concluded, the audience listened with interest to a paper on the "Influence of Liberal Thought on Current Orthodox Preaching," by E. Southworth, Esq., of Litchfield, showing the marked change that has taken place during the past few years in the preaching from orthodox pulpits. The topic was discussed by Revs. H. D. Stevens, S. B. Loomis, T. B. Forbush, Grindall Reynolds and others.

A bountiful repast had been spread in the parlors of the church by our kind and hospitable entertainers, and all did ample justice to it.

The afternoon session began with a paper by Rev. F. H. York, of Moline, entitled, "Steps by which I Became a Unitarian," tracing the progress toward liberal thought of a mind trained in the school of orthodoxy.

At three in the afternoon, J. R. Ef-

finger, Secretary of the Western Conference, read a paper on the "Missionary Outlook," in which he dwelt on the work done and the opportunity for more work. Mr. Reynolds, Secretary of the A. U. A., followed, urging the need of sincerity and the value of courage in religious thought and conviction. He thought that there was not only an opportunity but an obligation for us to do missionary work. After a short address by Rev. David Utter, President Geo. P. Brown of Bloomington read a paper on "Teaching Religion in our Public Schools." He set forth the different functions of the State and the Church, showing that the State can take cognizance only of outward acts, and must devote itself to the prevention of offenses against law, while the Church turns its attention to the inward disposition and the prevention and cure of sin. The school, under the control of the State, must teach morality because it is essential to good citizenship. It is not within its province to do more, and with this the Church should be satisfied. The school can not teach religion, or theology, yet it can make the child feel that God is, without teaching what God is. Some discussion followed the paper, led by Rev. S. B. Loomis, the speakers seeming to be fully in sympathy with the essayist. This closed the exercises for the afternoon.

At half past seven the church was again well filled to listen to a sermon by Rev. J. L. Jones of Chicago, on the question "Is There a New Religion: If So, What is It?" He argued that the religion of the future must be broad enough to include humanity, and that it can make no other condition of fellowship than the unanimity of a purpose to work together for one end—the advancement of and the help of mankind.

On Thursday morning the audience was late in coming together, and, to the regret of many, the devotional exercises were shortened by the apparent necessity of proceeding to business. A short address by Rev. H. T. Root of Hinsdale was followed by the report of the business committee. This committee reported the societies at Alton, Bloomington, Quincy, Sheffield, Buda, Hinsdale and Monmouth, Third Unitarian church and All Souls church, Chicago, entitled to representation by virtue of having contributed to the treasury during the past year. The following officers for the ensuing year were elected: President, Geo. P. Brown of Bloomington; Vice-President, Mr. Eugene Lewis of Moline; Secretary, Rev. L. J. Duncan of Sheffield; Treasurer, Rev. C. Covell of Buda. Directors for three years: Rev. J. L. Jones, Rev. Chester Covell and Mrs. S. A. Forbes. The resolutions embodying the business will be printed below.

Thursday afternoon came the paper by Rev. L. J. Duncan on "Our New Choir," presented in narrative style, and giving the imaginary experience of a church in its struggles to work out the problem of the musical part of the church service, and showing how it attained its final success. Rev. H. A. Westall of Bloomington read a paper on "The Little Church Around the Corner," in which he gave his views of the church as it should be. A paper on "The Church as a Factor in Social Development" was read by Miss Emma Powers of Quincy. Rev. J. C. Learned of St. Louis spoke of "Three Phases of Worship: Theistic, Christian and Ethical," tracing the gradual evolution of the idea of worship. The Conference closed with a strong sermon by Rev. C. F. Bradley of Quincy, on "Pure Christianity," which was listened to with deep interest and frequently interrupted with applause. Christianity in its beginning was a purely ethical movement; pure Chris-

tianity must be Christianity divested of the remnants of myth and superstition and dogma which have gathered around it.

The Conference as a whole was marked by good feeling and cordiality and was an occasion to look back upon with pleasure and satisfaction. It ended to some in a visit to the graves of Elijah P. Lovejoy and Judson Foster.

E. P.

[We give below such of the resolutions as are at hand at present. The further resolutions will be printed as soon as received from the Secretary. Eds.]

Resolved, That this Conference desires to preserve cordial and co-operative relations with the Western Unitarian Conference and its officers, recognizing in it a parent organization, identical in basis and united in interests and work.

Resolved, That this Conference desires continued co-operation and friendly relation with the national organization, the A. U. A. Working in the spirit of its past history, this Conference respectfully asks the continuation of the appropriation on the basis of dollar for dollar to our joint missionary work in the state.

Resolved, That this Conference instructs its officers to enter at once into correspondence with the several societies in the state, the A. U. A. and the societies at Sheffield and Buda, looking towards securing the whole time of the secretary elect to the missionary work of the state.

Resolved, That H. A. Westall of Bloomington, H. D. Stevens of Alton, S. B. Loomis of Monmouth, and H. T. Root, of Hinsdale, be appointed a missionary committee to act in connection with the secretary, who shall be ex-officio chairman of the committee, and that pending the securing of the full time of the secretary the missionary fund of the Conference raised by the contributions of the churches and the appropriations of the A. U. A. be put at the disposal of this committee.

Resolved, That the Conference learns with pleasure of the continued success of the work at Champaign and heartily extends its co-operative hand to the local committee in the further prosecution of the work.

Resolved, That the thanks of this Conference be extended to the ministers in the state who have made the second series of Sunday meetings possible by the donation of their time and energy.

Resolved, That the ministers in the state be again invited to take part in the third series of missionary meetings on the previous terms, viz., the payment only of the expenses of traveling and supplies.

Resolved, That the continued co-operation of the A. U. A. in this work be solicited, and that Rev. Chester Covell, H. A. Westall and Mrs. Charles Bennett be appointed a committee by this Conference to co-operate with the local committee in the further prosecution of this work.

Resolved, That the president and secretary of this Conference, or their substitutes, be instructed to attend the meeting in Chicago, October 29, to take part in organizing an advisory missionary board.

Resolved, Further, that these officers be requested to use their influence in securing the recognition upon such a board, if organized, of the Western Conference, the Woman's Western Unitarian Conference, and the Western Unitarian Sunday-School Society.

The Minnesota Conference.

The Fourth Annual Meeting of the Minnesota Unitarian Conference was held at Duluth, October 23-26. The opening sermon was preached by Rev. H. M. Simmons, of Minneapolis, on Thursday evening, October 23. The following afternoon at 2 p. m., the exercises of the conference began with a devotional meeting led by Chas. J. Sage, of Sioux Falls. After a brief business session the subject of "Method in Church Life" was taken up and presented under the following heads: "Teaching the Fundamentals of Religion," by C. F. Niles, West Superior; "Making Effective the Unused Power of the Parish," by E. T. Wilkes, Luverne; "Guiding the Social Activities," by W. F. Greenman, Winona; "Managing Church Finances," by J. R. Effinger, Chicago. An interesting discussion followed, in which M. J. Savage and Grindall Reynolds, of Boston, T. B. Forbush, of Chicago, and others took part.

At five o'clock the audience room of the church in which the conference was assembled—the church tempo-

rarily occupied by the Unitarians—was converted into a reception room, and the delegates were received and bountifully entertained by the ladies of the parish.

At eight o'clock in the evening a mass-meeting in the Opera House drew together a large audience to hear the Unitarian message. The principal speaker of the evening was Minot J. Savage of Boston, whose admirable address made a marked impression on those who heard it. The other speakers of the evening were S. M. Crothers, Kristopher Janson, and T. B. Forbush.

The closing session of the Conference was held on Saturday morning. The devotional hour was led by Mr. Greenman, after which the "Missionary Outlook and Opportunity," was discussed in its several aspects by Kristopher Janson, S. M. Crothers, of St. Paul; J. H. Crooker, of Madison; T. B. Forbush and J. R. Effinger, of Chicago, and Rev. Grindall Reynolds, of Boston.

This discussion brought out many points of interest in the growth of the Unitarian cause throughout the country, especially in the Northwest.

On Sunday the 26th, services were held at four points,—First Church, Duluth; City Hall, West Duluth; Opera House, Duluth, and City Hall in West Superior—where until recently we had not even one organized society. The Minnesota Conference is an aggressive missionary body among us, and when its individual churches and monied men yield to its inspirations and give of their means in proportion to their ability, a new impetus will be given to the work all along the line.

The presiding officer of the conference was Mr. J. D. Ludden, of St. Paul, in whose parlors the first Unitarian Society of Minnesota—Unity Church—was organized, nearly nineteen years ago, and whose personal interest and liberality has had much to do with the advancement of the Unitarian cause in the Northwest. We come home from the Minnesota Conference more profoundly impressed than ever with the magnificent opportunity to-day before our churches, for the diffusion of that broad, free, spiritual movement in religion which under some name is destined to win large triumphs in the near future.

J. R. E.

The Unity Church Mass Meeting.

M. J. Savage, of Boston, preached the opening sermon Tuesday evening, Oct. 28. Wednesday morning after a devotional half hour led by Solon W. Bush, of Boston, the general topic, "Making a Church," was discussed under the following heads: "Finding the Field," Enoch Powell, Topeka; "The Gospel to Preach," Reed Stuart, Detroit; "Organizing the Kingdom of God," T. Jefferson Valentine, Duluth. In the evening "The Unitarian Ministry" was the theme. "The Need of Ministers" was considered by Grindall Reynolds and the question, "How Shall the Need be Met?" answered by Thomas R. Slicer, of Buffalo, as to "Outside Sources," S. M. Crothers, of St. Paul, as to "A Mississippi Valley School," and John Snyder of St. Louis, as to "The Improved Meadville School." Thursday morning Mila F. Tupper, of La Porte, led the devotional meeting and the general topic, "Some Missionary Agencies," was then taken up. Miss Ellen M. Gould, not being able to come, had sent on her paper, and it was read by Mrs. Victoria Richardson, of Princeton, together with a brief supplement by A. M. Judy. George A. Thayer, of Cincinnati, followed with a paper on "The Work of Supervision," and the discussion of the morning topics was participated in by Messrs. Reynolds, Forbush, Crooker, Slicer, Utter, and others. The afternoon session was

given to "Church Work," Eliza T. Wilkes, of Sioux Falls, speaking on "The Sunday School," S. A. Eliot, of Denver, on "Social Life of the Church," and H. D. Maxson, of Menomonee, on "The Church Club," H. A. Westall, of Bloomington, closing the discussion. Giles B. Stebbins, of Detroit, added a word as to woman's work in the church. The evening theme was "The Layman's Responsibility." Hon. J. E. McKeighan, of St. Louis, discussed the question, "What we owe the Church," and Prof. J. W. Cook, of the Illinois Normal University, "Helping the Minister." Dr. H. W. Thomas closed the session with a beautiful and eloquent plea for co-operation among liberal churches.

The social side of the occasion was delightful. A reception was given in the church parlors Tuesday evening after Mr. Savage's sermon, and lunch served there Thursday noon, thus affording increased opportunity for the personal contact which is the most enjoyable and not the least profitable feature of such gatherings; while the hospitality of the members of Unity Church in throwing open their homes to the visitors was cordially appreciated by all who were able to accept it. Mr. Milsted was untiring and most successful in providing for the comfort of his guests.

The cheery faces and cordial greetings of both the editor and publisher of the *Christian Register* added much to the pleasure of being present, though their voices were not heard in any of the public meetings.

The devotional half hours were uplifting. Both Mr. Bush and Miss Tupper showed themselves very skillful in that subtle art of using spoken words to quicken the spiritual life. And those who endeavored to catch up and carry on the thought which Miss Tupper gave them on Thursday morning, satisfied two conditions of success in such a meeting. Their contributions were brief and in line with the leader. Long speeches and hobby-riding are sure to rob a devotional hour of its inspiration. Shall we not do well to make more of this feature at our conferences?

Mr. Savage's sermon was an hour long and a good deal more than an hour broad. It was a great and strong word, which deserves, and we trust will receive wide and careful reading throughout our fellowship. One point emphasized, and a point which can not be too much emphasized, especially when we fancy that we are quarreling with one another, was the fact that under our congregational polity it is absolutely impossible for anybody to ever be excluded from the Unitarian denomination. So long as a parish is pleased with its pastor and he with them, no action on the part of Conference, or association, or year-book, can put an end to his pastorate, and so to his position as a Unitarian minister. And until some parish want a man as their pastor, all the conferences and associations, and year-books combined can not make him, as a matter of fact, a Unitarian minister. This thought, however, needs to be supplemented by another quite as important. Though we have no ecclesiastical machine through which the denomination can formally declare its will, the general atmosphere which pervades our fellowship will pretty effectually determine, by its breadth or narrowness, the character of the men and women attracted towards our pulpits. The present writer, at any rate, would never have entered the Unitarian ministry had he been confronted with the necessity of saying either "I am a Christian," or "I believe in a God that hears my prayer," or "I confidently expect an immortality of personal self-consciousness beyond the grave." Mr. Savage's sermon was permeated with the spirit of that

larger fellowship which welcomes "all who wish to join us to help establish truth and righteousness and love in the world."

Mr. Reynolds insisted that we need more ministers from our own churches. No society is doing its full duty unless it leads some of its young people to enter our ministry.

Mr. Slicer told us that the man who comes to a Unitarian pulpit from one of the "outside sources," has the same advantage that one derives from travel in a foreign country. He knows how good it is to get home.

The Minnesota atmosphere seems specially favorable for the cultivation of that wit which goes hand in hand with wisdom. We seldom get anything sprightlier than Mr. Valentine's paper and Mr. Crother's speech.

Mr. Snyder thought it better to strengthen existing theological schools than to establish a new one in the Mississippi Valley. It should be kept in mind, however, that Mr. Crooker is already, without any formal organization, doing our denomination valuable service by training young men and women for our pulpits in connection with his pastoral and missionary work at Madison and throughout the state of Wisconsin; and that what he seeks is no elaborate expenditure for erecting buildings and endowing professorships and creating the various appliances of the traditional divinity school, but simply a little systematic extension of the work in which he is already engaged.

Mr. Stuart spoke of himself as quite new in the Unitarian fellowship; but his hearers gave clear indications that he was already well-established in their hearts.

Mr. Judy's brief paper renewed his plea in behalf of a church of the isolated. The purpose is a worthy one. But do we need any new machinery? Would it not be better to extend the policy of encouraging isolated liberals to enroll themselves as members of the nearest existing church or the one with which it seems most natural or congenial to associate themselves?

Mrs. Wilkes impressively urged more attention to the devotional element in our Sunday-school service.

Mr. Eliot's word was strong and stirring.

Mr. Westall would have the Sunday-school subordinate to the church service. He did not think the Unity Club essential, as a rule, in the large city or the college town.

Along with much that was bracing one occasionally caught a different tone in the utterances of the mass-meeting. There was heard again the old patronizing wail that though science is well enough in its own field, there are deep questions which science can not answer. All of which may be true. But if there are such questions and science can not answer them, then they can't be answered; that is all that there is of it. We may as well accept the inevitable and not lose our cheerfulness in consequence. It is no proof of the correctness of a doctrine that you can not by any possibility know anything about it.

One speaker thought that we would better keep on believing that there are three Gods, than reject this old error, if the rejection is going to leave us without any God. Perhaps this was the lowest note struck by any participant in the meeting. Some day we shall be brave enough to judge of every doctrine simply on the basis of its reasonableness without being appalled by the fear that its rejection may leave us unprotected against the chilling blasts of doubt. And when we do really rise to the fullness of such a faith in truth, we shall find ourselves face to face with the only God that no new revelation or discovery can ever possibly dethrone.

And there was now and then heard a pathetic reference to "mere moral-

ity," as a basis of fellowship or the goal of our activity. Mere morality! "Poor God," says Emerson, "with nobody to help Him!" One speaker, apparently feeling that "mere morality," if genuine, contains the promise and potency of the spiritual life, introduced a variation and talked about "mere external morality," as though that were the dreaded rival of spirituality in the ideals of the modern church. According to this modified view, it must be the externo-ethical basis of fellowship that is the rock on which the ship of Unitarianism is in danger of foundering. It would be interesting to know who it is, either within or without our communion, that has been seductively holding aloft these outer trappings and hollow imitations of noble character as the objects for the attainment of which our churches should be founded.

But these lower notes were not the characteristic ones. The prevailing thought of the meeting was courageous; its mood to a marked degree one of genuine worship. And how attractive is worship when it is the spontaneous impulse that prevails within instead of a shibboleth used to keep the unworshipful without! Nothing could be worse than to write over the gateway of our churches, "Abandon worship all ye who enter here." Or rather, but one thing could be worse, and that one thing would be to write over the gateway, "Agree to worship, ere ye can enter here." Rather let the legend be, "Whoe'er would work or worship is welcome here." If we are filled with a thorough faith in the Divine Reality; we can hardly doubt that he who sets his heart on a high ethical ideal, and then seeks with might and main to make that ideal real, will finally find his way through human nature up to human nature's God. Thus work shall culminate in worship.

H. D. M.

Minutes of the Meeting of the Conference Delegates.

Meeting called to order Wednesday, 3 p. m., by Rev. J. H. Crooker, who nominated Rev. S. A. Eliot of Denver as temporary chairman. Mr. Eliot was duly chosen as temporary chairman. On motion of Mr. Westall, Mr. Duncan of Sheffield, Ill., was chosen temporary secretary. Mr. Crooker stated it was the intention of the committee that this meeting should be purely for conference and in a private way, and suggested that it was for the meeting to decide whether or not the proceedings of the meeting should be published. Mr. Westall moved that the proceedings be not published. Carried. Upon decision of the chair persons not regularly authorized to represent organized conferences withdrew. Mr. Crooker then stated the purposes of the committee in organizing the Conference Association to be a plan to bring into advisory consultation the following conferences: Western Unitarian Conference, Minnesota Conference, Wisconsin Conference, Michigan Conference, Ohio Conference, Iowa Conference, Kansas and Nebraska Conferences, Missouri Valley Conference, Rocky Mountain Conference, and Illinois Conference.

On roll-call the following representation was found: Western Unitarian Conference not represented. Minnesota Conference by two delegates, Revs. Crothers and Wilkes. Wisconsin accepted by its president and secretary, Revs. J. H. Crooker and L. Skinner. Michigan Conference accepted, sending two delegates, its president, C. S. Udell, and its secretary, Rev. L. R. Daniel. Ohio no organized conference and no representation. Missouri Valley Conference, by Rev. E. Powell of Topeka. Rocky Mountain Conference, by Rev. S. A. Eliot of Denver. Illinois Conference, by Prof. Geo. P. Brown and Rev. L. J. Duncan. Mr. Brown was represented by Rev. Mr. Westall of Bloomington, by written proxy.

Mr. Powell moved that each conference vote as a unit. Seconded by Mr. Crooker. Carried. Moved and carried that the courtesy of this meeting be extended to Messrs. Jennings and Lush of the Ohio Conference, but that they should not have the privilege of voting.

The following resolution was introduced by Mr. Duncan:

"Resolved that the Woman's Western Unitarian Conference be invited to representation in this meeting, on the same basis as other missionary bodies in the west. Seconded by Rev. Mr. Westall."

[Continued third column next page.]

Notes from the Field.

Grand Rapids, Mich.—Rev. F. W. N. Hugenoltz, pastor of the Free Holland Church of Grand Rapids, made an interesting report of his Sunday-school work at the recent session of the Michigan Conference at Grand Haven. Besides the Sunday School, the children for the present winter course are divided into six classes. A preparatory class of boys and girls from ten to twelve years of age, meets on Saturday afternoon to be instructed in biblical narrative and history, as preliminary to the true history of Israel and of the origin of Christianity. Four classes of pupils ranging from thirteen to sixteen years of age have their lessons on Tuesday night to receive instruction (a two years' course) in the development of the religion of Israel, in the life and teachings of Jesus, in the history of Christianity from the first until the present century and in the great religions of the world. These pupils all come together in the basement of the church, and while two of the classes are given an hour in the instruction room, the other two are entertained in the reading room, which is fitted up with books and pictures and small tables for different games. The next hour these classes change places and then all go home together. A higher class of seventeen years and over meets on Friday night to study "The religious and ethical faith of our liberal standpoint." "For elder ones, who wish to get some enlightenment upon the religious question of the day before they join the church, this class serves as a confirmation class." At eighteen years of age the young people are eligible to church membership. The Sunday-school numbers about one hundred and eighty pupils in the care of eleven teachers, "the proper instruction being left to the pastor." "It always seems to us," to quote further from the report, "that this instruction is his (the pastor's) main work of no less interest than his preaching, of greater interest than our socials and the only solid foundation of and preparation for good Unity Club work, and better Sunday-school training. Our churches ought to be more than mere social circles. They have to represent a distinct aspect of religious thinking and religious life. . . . Our gospel must survive us and still preach to our children and grandchildren long after we have gone away. To make a church independent of temporary sympathies and antipathies it must bear a standard above all personalities and to reach this goal the church members must have a solid conviction such as only can be based upon knowledge."

Wisconsin Conference.—The Wisconsin Unitarian Conference will meet at Baraboo, Nov. 11-13. T. B. Forbush of Chicago will preach the opening sermon. The first forenoon of the Conference will be devoted to business. In the afternoon W. F. Place of Arcadia will tell "What I have Gained and Lost in Coming to the Liberal Faith," and Leslie W. Sprague of Monroe will speak on "The Enthusiasm of Liberalism." In the evening there will be a sermon by J. R. Effinger of Chicago. The next day will open with a "Woman's meeting," to be addressed by Mrs. Minnie S. Savage of Cooksville on "Post Office Mission Work," and Mrs. Aubertine Woodward Moore of Madison on "Woman's Work in the Church." In the afternoon there will be addresses by C. F. Elliott of Janesville, A. N. Somers of Black River Falls on "Sociology as a Religious Discipline," and Gertrude B. Magill of Madison on "The Joy of Believing." In the evening the closing sermon will be given by Henry Doty Maxson on "The Bible in the Public Schools." The friends in Baraboo cordially offer the hospitality of their homes to all who may attend this session of the conference and will send a committee to meet all incoming trains on Tuesday, Nov. 11, to welcome delegates and friends and assign them to places of entertainment.

Cincinnati.—Unity Church. Mr. Harvey has just finished a course of sermons on "Types of Authority in religion." 1. The Authority of the Church; 2. The Authority of the Bible; 3. The Authority of Conscience. The church has changed its quarters to a pleasant hall in the College of Music, and nearer the residence portion of the city. The congregations have been steadily increasing so far since the opening in September. The people of the church are enthusiastic and earnest workers and take up the work with a will to do. The necessary disturbance of finding new places for meeting is now over, and the different sections for church work are nicely settled into working order for the year. Unity Church Club is this year divided into two sections, a Russia Study Section and a Social Science Section. The Club meets twice a month; two or three papers are read each evening, and a general discussion follows. The work for the year promises to be of much interest and benefit to all who take part in it.

St. Anthony's Park, St. Paul.—A liberal movement has started in St. Anthony Park, one of the attractive suburbs of St. Paul. We understand that it counts thirty families among its supporters, who have already secured the use of the Congregational Church

and are arranging for a series of sermons by the liberal ministers of the neighborhood. S. M. Crothers of Unity Church, St. Paul, was with them on Sunday afternoon, October 26. From the character of the friends whose names we hear mentioned in connection with this movement we look upon it as full of promise for the liberal cause in Minnesota.

New York.—We learn from New York *Evening Graphic* that Rev. R. Heber Newton, at All Souls Church, October 12, replied to the assaults which have been made on the People's Municipal League, of which he is the originator. He made a strong arraignment of Tammany city officers, characterized them as "an oligarchy who have usurped power by robbing us of the substance of democratic institutions." Tammany received some hard blows on the evening of the same day from Rev. Hugh A. Pentecost who lectured at the Grand Opera House.

West Superior, Wis.—The new Unitarian church to be built in Central Park, will be located on West Fourth Street, near O Street. The construction of the building will cost \$2,000. It is believed the services will be largely attended. The trustees are S. Crumpton, P. H. Perkins, Geo. L. Robinson, J. T. Dodge and Richard Glasier. The church will be completed and ready for occupancy before snow is on the ground, and regular services will be held, beginning at once, after the building is finished.

Manly, Iowa.—A friend writes: Our little church is opened every Sunday afternoon for Sunday-school. We have a very good attendance of children, about an average of twenty-two. We have no preaching. Rev. O. D. Eno of Northwood has been working and preaching at Bolan, a place eight miles from here. The school-house where he preaches is filled to its utmost capacity and others of them are anxious to know more so we have sent several packages of our literature to friends around there and hope it will help the work along.

A Five-Cent Love-Offering.—We call attention to the tenderly suggestive Love-Offering received last week by the treasurer of the Western Unitarian Conference and mentioned on our editorial page. More than eighty kindly hands were lifted in the sending of that little offering. Perhaps there is here a hint for other groups of friends who would like, in a similar way, to express their interest in the Western Headquarters. The small contributions that come from sincere and loving hearts are priceless.

Western Unitarian Conference.—The Treasurer of the Conference has received from the First Congregational Society of New Bedford, Mass., on account of current expenses for year ending May 1, 1891, one hundred dollars. He takes pleasure in making this acknowledgment and hopes to hear soon from every society interested in the support of the Conference.

Boston, Mass.—We are pleased to hear that Rev. Geo. H. Young, whose illness was reported recently in our Boston notes, is very much improved in health. He is out a good deal among his friends and hopes by the middle of November to resume his work.

The Theodore Parker Memorial Contribution to the Endowment Fund of the W. U. C.

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| Amount already acknowledged in UNITY | \$6,953.00 |
| Donations from New Bedford, Mass., received Oct. 31, Mrs. Helen H. Prescott. \$50.00 | |
| S. Griffith Morgan | 10.00 |
| Edward D. Mandell | 100.00 |
| Mrs. Mary L. Jones | 50.00 |
| Mrs. Clara M. Rotch | 50.00 |
| Mrs. Frances M. Eliot | 10.00 |
| Mr. and Mrs. Thomas H. Knowles | 50.00 |
| Dana B. Humphrey | 100.00 |
| Already promised from National Free Religious Association | 700.00 |
| A five-cent love offering | 4.20 |
| Sums previously subscribed to endowment fund | 8,077.20 |
| | 16,153.00 |

Total \$24,230.20
Additional amount necessary to make the \$10,000.00 Theodore Parker Fund, \$1,922.80. Amount yet needed to complete the \$25,000 necessary to make all subscriptions valid, \$769.80. A friend said to us, the other day, "As soon as you come to the last thousand, to make up the \$25,000.00, let a few of us know and we'll raise it in a week!" Now friends, come on, and let us give a good lift all together to reach the desired mark.

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Continued from page 77.

The chair asked Mr. Crooker to state the purpose sought to be subserved by such a body as is now proposed to be formed.

Mr. Crooker stated that it is for the purpose of exchanging experiences and respecting missionary work. Also, a body to bring unity and coherence into our work, and also make better use of our resources; also hoped to be helpful in way of finances, by exchange of ideas as to ways and means and to secure an equitable and fruitful distribution of missionary funds in the West."

Mr. Duncan by request withdrew his resolution to permit Mr. Crothers to introduce the following:

"Resolved, That the Western Sunday-school Society be invited to representation in the meeting on the same basis as the other missionary bodies in the West."

Seconded by Mr. Skinner. A vote was taken, resulting as follows: Minnesota Conference, No. Wisconsin Conference, No. Michigan Conference, No. Missouri Valley Conference, No. Rocky Mountain Conference, No. Illinois Conference, No.

Question then recurring to Mr. Duncan's original motion, Mr. Crooker moved to adjourn until nine o'clock Thursday morning. Carried.

Thursday, Oct. 30: Meeting convened in the study of Unity Church at 9:15 A. M. Called to order by the chairman, Rev. S. A. Eliot. Minutes of yesterday's meeting read, amended and approved.

The unfinished business, Mr. Duncan's resolution regarding the admission of the Woman's Western Unitarian Conference, was taken up. An expression was made by each conference regarding the resolution. A vote was then taken upon the resolution, resulting as follows: Minnesota Conference, divided vote. Wisconsin Conference, No. Michigan Conference, No. Missouri Valley Conference, No. Rocky Mountain Conference, Not voting. Illinois Conference, Divided vote. Majority of Conferences voting against the resolution, it was defeated.

Mr. J. H. Crooker presented the following resolution:

"Resolved, That a committee of three be appointed to call a meeting of the Conference Association within six months, to which it shall recommend a list of persons for permanent officers; to report plans and methods of future action; to secure the co-operation of groups of isolated churches, and to correspond with churches not yet affiliated with regard to our general purposes."

The following were nominated on said committee: Mr. Crooker of Wisconsin, Mr. George P. Brown of Illinois, Mr. Daniels of Michigan. Mr. Duncan was nominated as a member of this committee, but feeling himself personally unable to co-operate in a permanent organization he declined. The three persons named above were then duly elected.

It was moved that the minutes, as kept by the secretary be open for publication by such papers as desired them.

On motion of Mr. Udell a vote of thanks was extended to the chairman for the efficient manner in which he had conducted the meetings.

The secretary then read the minutes of this meeting, and they were approved by unanimous vote.

On motion the meeting adjourned.
L. J. DUNCAN, Secretary.



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The Home.

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Sun.—Who seeks for good, must first be good.

Mon.—One always has time enough if one will apply it well.

Tues.—We ought not to destroy, but rather to construct.

Wed.—Make good use of your time.

Thurs.—Within us all a universe doth dwell.

Fri.—To fear is easy, but grievous; to reverence is difficult, but satisfactory.

Sat.—He who grasps the moment's gift, He is the proper man.

—Goethe.

To Any Little Girl.

A song for this bright, bonny maid.
With ways so sunny and sweet;
That all from least to highest
Lay love-tokens down at thy feet.

The magic music of thy voice,
Heard in words so glad and true,
Haunts one like fine aroma
Of modest violet blue.

The years may come, the years may go,
May give and take away;
But may that dear dew-shedding gift
Ne'er from thee wing its way.

M. P.

The Story of The Fringed and Blind Gentians.

Many years ago when there were but few people on the earth, the fairy sprite, who was known as the Queen of the Flowers, was belated one chilly October afternoon, and before she could find her way home night fell, and found her by the wayside, cold and hungry and thirsty. In vain she searched for a flower from which to sip a drop of honey or dew, or in whose cup she could find a shelter for the night. But alas, King Frost had been out with his crystal clad retinue, and all the flowers had drooped before his icy breath, except the blue gentian, into a bed of which the bedraggled Queen finally crept. Now, in those days there was but one family of gentians, dressed as we found them this season in suits of blue, and all opening their eyes to the morning sun, but none of them having fringe to their petals. In these days we know that this greatly increases their beauty. When the Queen first crept to the bed of gentians each and all of its occupants were sound asleep, tightly rolled up, so that no chilly blast could touch the heart of the flower. From one stalk to another the half frozen Queen crept, begging some one of the flowers to unroll the least bit, that she might find warmth and food within its cup. Long she pleaded but the selfish flowerets refused to answer her cries or give her succor. At last when nearly exhausted she heard a sleepy voice calling her, and found that one flower, stirred by a feeling of kindness, had unrolled its petals, exposing itself to the wintry blast, to give shelter to the freezing fairy, in whom none had recognized their Queen. When the morning sun shone brightly on the gentian bed, everyone of the sleeping inmates, stretching and yawning, opened an eye to the dearly loved blue sky above. And when from the kindly hearted flower the Queen sprang, in all her pristine brightness, each stock made low obeisance to its lovely mistress, but she with a stamp of the foot, told in a voice both sad and indignant, her experience of the night before, and declared that forever after all gentians except those descending from the stalk whose floweret had given her shelter, should be unable to unroll their petals,—should never more behold the light of day. Ever since then they have been known as the "blind" gentian, or sometimes as the "closed," or "bottle" gentian. And as for the single stock whereon the Queen was sheltered, it should increase in tenfold ratio, and a delicate fringe be added to its petals,

greatly enhancing its beauty in the eyes of men,—and remaining a living sign of its kinship with humanity.

ALTHEA A. OGDEN.

The Intelligence of Toads.

Toads, in the presence of snakes, usually remain perfectly still. In this is their only safety. For did they make the least movement they would be immediately caught. I have known a hungry snake to lie waiting for over an hour for a frog to move, and even push him with the nose to stir him up. This has been called "snake-charming," and indeed it looks like it, but the toad is the charmer and the snake the charmed. I remember one day I dropped a toad in the midst of a pit of snakes I had in my back yard. He at once became perfectly still, though surrounded by more than a dozen hungry snakes. There was a circle of fierce heads and glaring eyes around him but he would not move. The circle narrowed until the protruding tongues almost touched him, yet he was immovable. Just then I was called away for over half an hour, but on returning found the toad, in grave dignity still holding the fort by most masterly inactivity. This lowly, hapless creature, strong only by adherence to a natural faith, thus baffling enemies numerous and powerful, brought Daniel before the mental vision more vividly than River's celebrated picture. —Selected.

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The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

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"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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The Sunday-School.

(See No. XX., W. U. S. S. Soc'y Publications.)

A STUDY OF RELIGION: FIRST SERIES.

BEGINNINGS: The Legend and the True Story.

IX. HOW COMMUNITIES GREW.

(A) The Story of Cain and Abel. Gen. iv.: 1-16. Was Abel better than Cain before the murder?

What offerings did the brothers bring? Whose did the Lord accept? How did they know that he was not pleased with the other? The story does not tell us. But the ancient Hebrews thought of their God as walking and talking like a man; that is, he was an anthropomorphic God. And, perhaps, he was supposed to have told these brothers, by word of mouth, which sacrifice he liked. According to the Genesis legend, was Cain a wicked man before his offering was rejected? Nothing is said about it; unless it is understood to be sinful to till the ground instead of keeping sheep. Which would you think that a kind-hearted God would rather have offered him, "the fruit of the ground" or "the firstlings of the flock" dripping with blood? But in the earliest times the gods were thought of as actually eating the sacrifices; and as men liked flesh for food, they supposed that their gods did. And the custom of making animal sacrifices was kept up long afterwards. Besides, in order to get the good will of their gods, it was thought necessary to make the costliest offerings, and animal life was regarded as more precious than vegetable. Human life was most precious of all; and thus sometimes men sacrificed their own children to their gods. But if Cain was not wicked before he made his offering, he became so afterward. What did he do and how was he punished? There is a good deal of human nature in this old story. His having committed one sin soon led him into another. What was it? Thus do bad deeds multiply themselves. And when we have done wrong we feel that everybody is looking at us and knows about our conduct. So Cain thought that whosoever found him would slay him. And there is one eye that we can never hide ourselves from. We can never escape from ourselves. It is worth while so to live that we shall not be condemned in our own hearts.

There is another thought in our legend. Which is represented as the better occupation, tilling the soil or keeping sheep? This story, like the one which we had in our eighth lesson, goes with the second account of Creation, the Eden story. Recall what has been said about the origin of these stories. They come from the standpoint of the conservative, the man who thinks that the old was better. Now put these two notions together,—keeping sheep is better than tilling the soil; the old way of living was better than the present. According to the authors of the Cain and Abel story, then, which of these two occupations came first? Thus our legend gives us a part of

(B) The real order of progress: Hunters,

shepherds or herders, farmers, towns. First "land question." First "struggle for existence," with "survival of the fittest."

It is through these steps that our modern life has been evolved. And there has been more or less conflict of interest all along the way. At one time between the hunter who wanted to roam everywhere without any hindrance, and the herdsman who sought to get and keep possession of the best pasture lands for his flocks. And again between the herdsman and the farmer who required a still more orderly and settled mode of life. Has there been a struggle over such a land question in this country between the Indians and the white settlers? And the fittest have survived. Would the authors of the Cain and Abel story have thought that in this case the "fittest" have been the best? What do you think? Lastly, we reach

(C) The increasing civilization that springs from the town. The trader, the craftsman, the artist. Jubal and Tubal-Cain. Gen. iv.: 20-22.

There is a hint in the derivation of the word civilization. We get out of savagery only through coming into closer contact with one another; that is, becoming *cives*. These contacts are promoted by the town, and this leads to what the scientists call "differentiation." Some people become traders and keep up the intercourse of town with town and man with man; others, craftsmen, and make better articles than a person can make when he has to do all sorts of work; and lastly comes the artist with his music and painting and poetry to make life more refined. What is an urbane man? Why is he called so? There is another hint in such words, as "heathen" and "pagan." Where did Christianity get its first foothold, in the city or the country? Where do new movements start now?

What was Jubal? and Tubal-Cain? Did they descend from Cain or Abel? What did our ancient myth-makers mean by that? (See Lesson VIII.)

For the Younger Pupils.—Make them familiar with the Bible story. Give them pictures of the four kinds of life mentioned under (B). The American Indians and the Western "cowboys" will serve as illustrations of the first two.

For Older Classes and Teachers' Meetings.—What do we mean by "the state of nature"? Does life cease to be "natural" by becoming civilized? Discuss Rousseau's philosophy. Struggle between country and town as illustrated at the present time in portions of New England and New York. Relation between the amount of land occupied *per capita* and the successive stages in civilization. Possibility of developing the highest character in isolation. The persistence of animal sacrifices after gods are no longer regarded as anthropomorphic enough to eat them as an illustration of old customs surviving the idea out of which they grew. Significance of Gen. iv.: 15 as regards the growth out of the policy of retaliation. Refer to "cities of refuge."

For Preparation.—See Bible for Learners, chap. iv.; Keary's "Dawn of History," Bagehot's "Physics and Politics," chap. ii.; Simmons's "Unending Genesis," chap. xi.

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